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CHRISTIAN EDUCATION EMPHASIS

The Program for the Year

Theme: *Grow Up in Every Way into Christ*

Interpretation by Russell E. Rees

The Genius of Quakerism

Byron L. Osborne

Jesus and Our Time

Cecelia Sheppard

Crucifixion and Discipline

Cecil E. Hinshaw

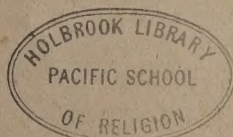
Beware of a Rubble Faith

Editorial

YOUNG FRIENDS CONFERENCE II

Facing Commitment!

*This second presentation on the Conference is significantly combined
with the special annual issue of the Board on Christian Education
of the Five Years Meeting of Friends*



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For August 31—Work is Good

Proverbs 6:6-11; 18:9; 24:30-32

Ecclesiastes 5:12

THE NEED FOR THOUGHT AND WORK

Here is one of the most practical lessons of the Bible school year. It is not prose, in its original form, it is a song of wisdom—the wisdom of work.

There are many kinds of work to be done in our world. There is physical labor—toil with our hands. Everyone needs a certain amount of manual toil. He needs it because it brings him close to the good earth and into the fellowship of good workmen. It is good discipline for him, developing strength to sustain his thought life, and contributes to his share in solving human problems, as well as in meeting the physical needs of men.

One of the most satisfying experiences is to find one's life work—the kind of work one can enjoy. It is very depressing to be unemployed when a man really wants to work. Times of unemployment drive men to despair, to drinking, and to various excesses. One of the greatest enemies of liquor is a man fully engaged in work that he enjoys.

Work with one's mind is no less exacting and tiring. Carrying responsibility for the work of other people is often harder than doing the work itself. The top man in a factory who makes important decisions may have heavier work than certain others who carry heavy physical loads. The concern of a father and mother for their children is often heavier than the physical labor of home building.

There are people who are physically lazy, but there are many more who are mentally lazy. Thinking is often painful—demanding—and we want to escape its inconvenience or pain. That is often the reason for outworn traditions continuing—we don't want the disturbance of new thoughts.

For instance, if we prevent the "next" war, we shall first of all have to *think* and *work*. We shall have to think anew about so-called enemies. We must think about *why* they are enemies. We must work for a better understanding among men.

Here is some mental work:

1. If you were responsible for planning a new world, what points would you emphasize most? World govern-

ment? Disarmament? Making better Christian individuals? Working with organizations?

2. Note Proverbs 18:9 in the lesson. How may our indifference help to destroy civilization? Is "doing nothing" destructive?

3. Is the time and labor which a worker puts into farm or factory a kind of "investment"? Should he therefore have such rights as do those who invest money in a business?

4. What are some other areas of present-day life that need our mental and physical work?

For September 7—Earning and Spending

Proverbs 11:24-27; 16:8

THE SIN OF WASTE

Here is a lesson on religion and economics. If economics seems ordinarily to be a dull subject, it is not so in this lesson. It leaps from the page, full of human problems. Whereas we have often distinguished between the "personal gospel" and the "social gospel," these writers, from the Old and the New Testament, did not separate the two completely.

Some one has said that the world's greatest sin is "Mammonism"—the love of things, and devotion to tangible more than spiritual realities. A man is happiest when he knows that his physical goods, his money, are serving great spiritual purposes. He is a spiritual man and a good steward when his life is centered on spiritual aims and when he makes his money and property serve those aims. Note the statement from Ecclesiastes. The love of money is not only the root of all evil, but also of great unhappiness. They who find joy in spiritual living will understand better the statement from the Proverbs.

A man does not have a right to do whatever he pleases with his money or his property. The welfare of other people is also involved in spending. Recently some European young Friends visited America. They did not blame us for the amount we eat, but for the amount we waste. When children in Europe cannot have enough paper for copy books and school work, our large daily papers have from forty to sixty pages.

Like Amos of old, the writer in James 5:1-6 attacks his day from the

economic viewpoint. It was a situation in which men were dodging their moral responsibilities to their neighbors. They loved money more than people, therefore they justified themselves in paying small wages and hoarding their goods. It is an old and true philosophy which says, "Never treat people as means, but as ends."

This lesson is too important for short treatment. Perhaps the following questions will open further the applications to our day.

Questions:

1. We hear much of labor troubles and strikes today. In what ways may they be like or unlike the problems in New Testament times?

2. When the church cannot solve the details of economic problems, what can it say about them? Can it proclaim principles on which solutions can be reached? What are those principles?

3. Is it a sin to waste our land by erosion if we are able to stop it? Is waste of good things which the world needs, always evil?

4. If James were to come and speak to a conference on present-day economic problems, what would you expect him to say?

NOT BY MIGHT NOR BY POWER

By THE ARCHBISHOP OF CANTERBURY

When men and nations have learned to live by Law and Justice, to honour God and honour man, there is a lesson still to be learned—the meaning of the mercy and love and charity of God and its effect upon men. Nor can the first lesson be truly learned and obeyed except it be interpreted and directed by the second. "Not by might, nor by power, but by My spirit," saith the Lord. Christ came to us powerless in all that men mean by power, because power cannot create the good will of which security and peace among men are born. The fact that God came to man in the impotence of human birth and with no power but that of the spirit shocks us out of the belief that power, as the world means it and uses it, is the secret of success or of security. The secret is with those who see in Christ the Power of God and the Wisdom of God and are obedient to His Spirit. It is the task of the Church to call the nations to obey the laws of God. It is the utmost duty of the Church so to bear her witness that in her, in her members, the nations may see the marks of the Lord Jesus and the evidences of His Spirit.

From the sermon of the Archbishop at a United Service of Intercession held in London at the time of the First Assembly of the United Nations.

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EDITORIALS

Young Friends Faced Decision!

THE closing days of the Young Friends Conference rose in cumulative power. It was then that the disquieting questions of commitment began to appear: Did Young Friends accept seriously the responsibility of living out their concerns? Were they content only to enjoy the intellectual stimulation of challenging ideas while dodging the costly application to their lives? Were they ready to commit themselves in a specific way? Had they been, in spirit, actually recruited for a new exciting and thoughtful adventure? How ready was each one to answer those questions for himself?

Objectively, an opportunity was given for each one to write an answer on a blank card. Subjectively, each was left to his own conscience, with the possibility of writing nothing, but with the opportunity of saying much to himself. It was not assumed that commitments are made with paper and ink, but that the external act might have value for those who chose to write, joining others of similar intention, and that they who did not leave a written statement might quite as genuinely make or confirm a step of equal significance.

What happened in that closing session? Only those who were present, each speaking for himself, can answer. Young Friends faced that crucial center of life where one can so easily assent but not commit—agree but not dedicate. In the following pages the climaxing days of the conference find their printed expression, which cannot grasp and hold what happened, but only refresh memories and help to conserve the gains that were made.

Meditation on Rubble Churches

IT is cheering to know that out of the wreckage of buildings in Germany, church organizations are salvaging material for new buildings. These "rubble churches" are being encouraged by the World Council of Churches which is sending in some interior equipment as well as barracks for temporary buildings. We should lend every encouragement to this ecumenical service.

While giving utter sympathy to this expression of the *real* church which is doing the heroic work of physical construction, we cannot escape a meditation on the essential nature of the living church. Members may bring together the rubble of a destroyed build-

ing, but they can never save the church by reassembling a litter of dogma and theology into a new spiritual edifice.

The Church can never be saved by a "rubble faith!" Something new and growing like a green shoot out of stubble may integrate the church into a new life, upon the gains of the old. It must rise from a new experience of Christ.

The development of the church will always come by uneasy stages. A promising new growth comes to its "maturity." It dies, but not wholly. A new level has been reached which is revealed when the superstructures have been swept away, and yet another structure begins. Like coral isles the edifice of the spirit lays new levels one upon another, as the centuries test each new development. The great joy is to know that not all is lost—in fact to believe that the new gains are actually laid and conserved.

More significant than the rubble temples of Europe is the imperishable church which in faith builds again. It is essential that, whether in America or Europe, we shall not try merely to reassemble what the years have scattered. A fresh start is imperative if we are to have a living faith.

To change the figure of speech, this means for Friends, a call to our young people, or more important still a call from them to us to build more stately mansions. The shells of the past must be broken, not by the hammers of the cynic, but by the inner growth of spiritual life and power. There should be now in these pregnant days circles of Young Friends and older Friends everywhere giving place and opportunity for their inner growth. Young Friends conferences, large or small, and their effective results, will probably be revealed as the most significant growing points when the history of this generation of Friends has been written. Friends, let us begin to gather in circles of concern everywhere to search and then to respond.

How Blind is Vengeance!

IT was during the heat of war that policies were developed by the allies for the future of Germany. Potsdam, historically a symbol of military arrogance, became also a symbol of revenge. Germany was to be de-industrialized and turned to an agricultural economy. On paper it appeared to be a sane and certain way by which Germany would never again become a menace to world peace.

It was also a way of revenge whereby the victors would retain a military supremacy while the enemy grovelled in defeat. Now we rue the day of such decisions. We know that Europe cannot recover without Germany and that Germany cannot recover without unity and without some industries.

How simple it was, while the war was on, to decide on a revolutionary future for Germany. It was so easy to work great schemes on paper. It is a vastly different problem to work them out with people and cultures. We find that revolution is the most expensive way to attempt making changes in the deep set traditions and economies of a nation, especially when they are induced from an external source.

Now, Germany wallows in a defeat which even the victors cannot wholly escape. The smoke of battle has cleared away and we should have better vision. We should see, for instance, that in a plan of vengeance we betray ourselves; that victory and defeat are largely indivisible; that a genuine peace is total and universal. Goodwill is good sense—and good gospel.

"Thine is the Glory"

WHAT is the end, the ultimate goal of life? An ancient scholar has written that it is the chief end of man to love God, and enjoy him forever. To men in a "practical" mood such a view may seem over-pious, but in moments of deep insight it may be seen as ultimate wisdom, for the will of God and the well-being of men are one. Can one say less than, "Thine is the glory?" Could it be the end of man to glorify *man*? Can he indeed sing, "Glory to *man* in the highest?"

No, there is a greater will in which our wills must be gathered. There is a divine frame-of-reference against which our smaller plans must be measured. We are not building the kingdom of man, but the kingdom of God. In that kingdom men will find their highest destiny, which will continue to beckon them on to something greater than themselves. It is spiritually fatal when a man becomes his own God, but his way is alluring and alive with great possibilities when he can say sincerely, "Thine is the glory."

E. T. E.

Crucifixion and Discipline

By Cecil E. Hinshaw

In the closing meeting of the Young Friends Conference, Cecil E. Hinshaw presented the central question, "What must each of us do in terms of our consecration and discipline?"

THIS Young Friends Conference does not need to be called to a climactic vision in these closing hours of the Conference, for we have already experienced times of inspiration and vision such as seldom come to people. Our need, as we prepare to leave this Conference, is rather for an effective discipline that will translate our hopes and dreams into the fabric of ordinary problems and activities.

If the commitment we have made here to noble and lofty ideals is to be made a part of our daily life, we must accept individual and group disciplines far more drastic than most of us have heretofore contemplated. These disciplines must begin with an attitude toward ourselves such as Paul expressed in his letter to the Galatians: "I am crucified with Christ."

IN PHYSICAL TERMS

Obviously Paul did not mean that he had undergone physical crucifixion. Nor does he imply that such words mean we should expect as Christians to meet death by crucifixion. Rather, he was trying to say that crucifixion is a symbol of the voluntary acceptance of pain, suffering, and ridicule as con-

trasted with the hedonistic principle that pleasure is the goal of life.

The meaning of this becomes quite plain when the principle of which Paul speaks is applied to the care and use of our bodies. The prevailing American philosophy of the cult of the body glorifies the flesh and all that is connected with it, teaching that the body is an end in itself and is to be enjoyed as such. This pagan selfishness is quite contrary to the rigorous moral tone of early Christianity, for the early Christians clearly taught that the body is only a tool to be sanctified by the divine use to which it is put. This phrase from Paul, "I am crucified with Christ," applied to our attitude toward our body, implies a stern refusal to be governed by the appetites and desires of the flesh. This is not to say that we do not have pleasure and relaxation. Because the body must have these in order to function efficiently, we shall plan wisely for them, but we do not make them ends in themselves.

WITH HIGH PURPOSE

The total significance of the body is to be found in the function it is to perform. The body, as a tool given us for the performance of our work, ought to be so disciplined as to achieve maximum effectiveness. These disciplines should mean that the kind and quantity of food and drink is determined by the needs of the body, not by our ap-

petites. Habits of sleep, rest, and work are to be regulated according to the needs of the body, not by our personal inclinations. As an engine of a car is kept in excellent condition in order to produce power to propel the car, so does the Christian keep his body in as excellent physical condition as is reasonably possible in order to be effective in the work of the kingdom.

Lest some of you become fearful that we here are showing too much concern over trivial matters, losing our perspective by our desire to achieve personal purity when a world of need awaits us, I remind you that it is exactly because of the necessity of superhuman efforts for world reconstruction that I am concerned with the details of personal living. A foolish carpenter, staggered by the need of housing, may neglect to sharpen his saws and put his tools in order, but a wise carpenter knows that his effectiveness depends in part upon the condition of his tools. Eating habits, smoking, drinking, habits of sleep and use of time—all of these involve us in details, but the effective saintly Christian life is built by scrupulous attention to these details. This is the discipline of the body, the physical tool, with which we are to do the historic work to which God now calls us.

To be crucified with Christ means an amazing commitment in another area of decision with which we have been

much concerned at this conference—vocational choices. Our concern for selfish gain, considered so eminently respectable by our pagan culture, must be rigorously removed if we are to be truly Christian. This is not to say that we are not to engage in many kinds of work such as farming, business, home-making, and the professions, for our ideals must actually be expressed through such work many times. Nor is it to imply that we should not receive financial compensation for such work.

Our emphasis here and the Christian imperative demand with stern insistence, that all gain shall be wholly secondary to the greater motivation behind our choices. Obedience to God's commands becomes our prime concern as we see with terrible clarity that *all* of the followers of Jesus, no matter how they earn their living, must make the spreading of his kingdom the overpowering, dominating purpose of their lives.

No stewardship that measures out one-tenth of one's income for charitable purposes will suffice now. God asks of each of us in this hour of world crisis a total dedication that reaches beyond a decision as to how much we give of what we earn, to the larger question of how we shall earn our livelihood and how much of our time and strength shall go to such work. The farmer is one with the minister as each asks how his life can be given most completely and efficiently to the service of God, recognizing that every moment of one's life and every penny that one earns is a sacred trust. Ownership becomes a questionable concept as we see with Paul that we belong utterly, completely to Christ.

OUR CENTRAL COMMITMENT

Difficult as crucifixion with Christ may seem when the disciplines of care and use of the body and the question of vocational choice are considered, much more profound and far-reaching is the meaning of these words of Paul when we arrive at the center from which the other decisions must flow. For no man dares to say, "I am crucified with Christ," until he has faced the basic question of his own inner attitude—his selfishness and pride.

Actually, of course, a man may crucify himself in relation to his body and his vocational choice and still fail utterly and miserably in being a Christian. Paul insisted that he might give all of his goods away and even give his body to be burned, but that such crucifixion would profit him nothing if he did not have love. And it is in this matter of love that we come to the core of the matter. Self-abnegation alone is insufficient. Only as we are motivated by

(Continued on page 326)

The Genius of Quakerism

By Byron L. Osborne

Byron L. Osborne of Ohio Yearly Meeting of Friends (Damascus) gives here a clear and forthright challenge to our easy and superficial professions. It is a summary of his address to the Young Friends Conference.

EARLY in the year the Archbishop of York made this statement: "Forces may be set in motion which will sweep belligerents and non-belligerents off the face of the earth within the next twenty or thirty years unless there is real good will among nations."

Not long ago Dr. Kenneth Walker, speaking at the 28th annual meeting of the Greater Cleveland Safety Council, made statements as follows:

"We are fast approaching a crisis which will make Pearl Harbor look like child's play . . . The majority of the people in this room have not long to live unless some way is found of stopping our drift toward war."

On June 29, Dr. Albert Einstein of the Atomic Emergency Committee, which he heads, and scientists in session at Princeton, New Jersey, as reported by the Associated Press, "Issued an appeal . . . to the American people to realize that the United Nations' efforts for international control of atomic energy have been fruitless and that time is running short." In the words of these scientists, we are approaching "what may be the last hour before midnight."

OUR RESPONSE

It may be that these evaluations of the gravity of our times are exaggerated. We hope they are. The most sober estimate of world conditions, however, is sufficiently serious to cause us to pause and consider. How are we to arise to the occasion and meet the challenge before us? Will we minister as effectively in our day as the first generation Quakers did in theirs?

Certainly a re-examination of the Quaker movement is in order. What is the essential genius of Quakerism? William Penn wrote a book entitled, *Primitive Christianity Revived in the Faith and Practice of the People Called Quakers*. As the title of this book clearly implies, the first generation of Friends made an earnest attempt to recover the essential principles of first century Christianity. Let us examine Quakerism in this light and see to what extent Fox, Penn and their associates realized their high objective.

Only a cursory examination of the New Testament is sufficient to establish the fact that the apostolic Christians entered into and enjoyed a heart experience of God. Paul has been called a

God-intoxicated man. Beyond question the New Testament Christians were exceedingly God-conscious.

What shall be said of the Quakers in this regard? William Penn, relating his religious experience in 1667, said, "Here I began to let them know how and when the Lord first appeared to me, which was about the twelfth year of my age . . . How at times, between that and the fifteenth year, the Lord visited me, and of the divine impressions he gave me of myself, of my persecutions at Oxford . . . in fine, the deep sense he gave me of the vanity of the world, of the irreligiosity of the religions of it." The words of George Fox are well known, "I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy."

NOT OF THE WORLD?

Another marked feature of the primitive Christians is that they broke with the world. The meaning of the word world is made clear by the following statement by Dr. J. M. Stiffer: "What makes this world is its spirit, its pursuits, and its domination. Its spirit is selfishness and not love; its pursuits are the pleasing of self and not God; and its domination is from the evil one and not Christ, whose rule it rejects."

In praying for his disciples, Jesus said, "They are not of the world even as I am not of the world." Paul declared, "The world is crucified to me, and I to the world." The apostle John is very explicit when he writes, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

What is there to be said about early Quakers and the world? Briefly this: They carried their break with the world to the point which might seem to us like absurdity. Not only did they refuse participation in war—they refused to take oaths, to remove the hat in the presence of dignitaries, and they were unwilling to address a single individual as "you." George Fox may be considered by some a "crank" to have chosen to spend six months in jail rather than violate his conscience by taking the oath, but those who thus criticize him ought to consider that great spiritual revolutions like that produced by early Friends are not brought about by rose water methods. The question we ought honestly to face is whether our lives are producing results comparable to those realized by first generation Quakers.

ESSENTIAL STRENGTH

The Quakers too, like the primitive Christians, employed only spiritual weapons in all their conflicts. Jesus had said, "My kingdom is not of this world, else would my servants fight." His greatest disciple, Paul, had written, "The weapons of our warfare are not after the flesh, but are mighty through God to the pulling down of strongholds." When the church was imperilled by the threatened execution of Peter, no weapon was employed except the weapon of prayer and faith. So it was with the Quakers. That they used Holy Scripture and prayer is evident. Penn wrote of Fox, "He had an extraordinary gift in opening the scriptures, but above all he excelled in prayer . . ." Love, meekness, faith were forces which even jealous priests and wicked and powerful magistrates could not overcome. Displaying these winning virtues, the Quakers steadily won converts in the face of the most bitter opposition.

Not least among the achievements of the Quakers was their success in recovering, to a remarkable degree, the New Testament concept of *koinonia*, that is, the conscious sharing in a priceless benefit, common to all. To the primitive Christians and the early Quakers alike this communion or fellowship was greatly stimulated by the problems created by opposition. It was inherent, however, in the love which had been poured out in their hearts by the Holy Spirit.

This brings us to a consideration of another point in which Quakerism was a revival of primitive Christianity. The hearts of the Quakers were filled with divine love. Of all the characteristics of New Testament Christianity this is most prominent and most important. Whether we read in the Sermon on the Mount or in the Epistles, the dominant note is love. Paul wrote, "The love of Christ constraineth me." Pagans looked upon Christians and said, "Behold how these Christians love one another." It is well known that Quakers manifested love among themselves by caring for their poor and afflicted. When one was left languishing in prison over an extended period of time, it was not unusual for another to volunteer to relieve him by taking his place! It was this love, more than any other force, that supported the Friends in their extreme hardships. Love from one who is worthy has a strengthening and ennobling effect. On the other hand hatred is blighting, debilitating, withering.

HOW WE OVERCOME

Perhaps more than any other group since primitive Christian times, the Quakers learned the meaning of the

word, "Overcome evil with good." Through all the cruel injustices of their persecutions they never sought revenge on their persecutors. They did indeed stand firm for their convictions, but when cast into prison for conscience's sake they endured meekly and cheerfully their hard lot. Characteristic of Friends generally was the conduct of the youthful James Parnell while preaching at Colchester. A man cruelly struck him in the face with a staff, saying, "Take that for Jesus Christ's sake." James calmly replied, "My friend, I do take that for Jesus Christ's sake."

The days in which we live call for something unusual in life and ministry if we are to rise to the challenge confronting us. Perhaps we have been too timid, too conventional, too proper. In the words of Cecil Hinshaw, "Fearful lest we become extreme in our religion, we have hesitated to follow the radical example set by the early Friends. We prefer to be as moderate in our religion as we are respectable in our sins. But the essence of Christianity and Quakerism will never be captured by those who are unwilling to be extreme in their devotion to God."

One of our young people, Canby Jones, has sounded a note to which we do well to take heed. "Our culture," he writes, "is built on a moral structure raised by simple people's faith in Christ over nineteen hundred years. We say that we accept Christ and we believe that we are doing our part to further human progress, while we deny the importance of faith and allegiance to Christ . . . Christ in action through us is the foundation of all freedom . . . Our redemption requires a new faith in God and the Son of Man, a crusade, and perhaps a martyrdom."

This is the call that comes to our young people in a day when extraordinary means are required to meet an extraordinary world situation. Will we respond to the call as did the heroic young people in England in the seventeenth century? Or will we go on in our ordinary way and fail to lift against present day paganism the dynamic spiritual weapons within our reach?

Which shall it be?

George Bernard Shaw, the English playwright, at a London conference, talking about the possibility of labor's control of the economy, said, "the struggles of the future will center around the antagonisms between producers and consumers, instead of capital and labor as predicted by Karl Marx. In the struggle for economic control, the consumers will have the last word."

CRUCIFIXION AND DISCIPLINE

(Continued from page 325)

a pure love of God and our fellow-men do the disciplines about which we have spoken appear in their true light. An inner change within us will alone suffice, a change which takes self out of the center of life and enthrones God as the inner core of all our activity and thought.

THIS IS LIFE

Surely this is why Paul went on from speaking of crucifixion with Christ to the immortal words, "Christ liveth in me." For it is only as the living experience of God dwelling within us becomes an indubitable fact that we can truly live the life of sainthood to which we have been called in this conference.

Here, then, we have reached the heart of all our searching. We have been called to a mission of world-wide significance, of historical importance, as we have recognized that the time is now fully ripe for the life of God to break forth in power upon our world. But we know it must break forth in us first. As a tractor receives through the governor of the engine added fuel and power to plow the difficult gumbo in some fields, so do we go to our homes and Meetings confident now that God, through the indwelling Christ, will fill us with his love and power, enabling us to plow the gumbo of human selfishness as we seek to live the life of crucifixion with Christ — the disciplined life of Christian love and service—in every activity and thought.

It is not given to us to understand how the new birth of the Spirit comes; we feel the life-giving breath upon us, and the change that it has wrought . . . He is at once the Revealer and the Redeemer, the supreme regenerator of human souls, the unveiler of reality within us . . . We begin to realize the meaning of good and the possibilities of life. Gazing . . . we see our own failure, our own wrong-doing, more clearly than ever before; but we know, too, that the hand of the Healer is upon us, the life of Christ, outpoured for us, flows forth still; over our darkness and death flows the boundless ocean of God's light and love. This message of Divine love and life, revealing itself to us by sacrifice, is wider and greater than all our thoughts of it. The more we come to understand it, and the more fully it calls forth within us powers unknown to us before, the more we shall realize how poorly we express it in our words and in our lives, how much we have yet to learn of the Divine truth which is being ever revealed to us.

From the 1907 London Yearly Meeting Epistle.

Meaning of Jesus for Our Time

By Cecelia Sheppard

Cecilia Sheppard is professor of religion and philosophy at William Penn College. Her address came to the conference with the clearness of sunshine and the power which it lends to growing life.

form, to patch and mend the old order. He simply planted in the furrows of His world a seed, His own life freely given in Love, which, taking root in God's will, blossomed in its time and bore rich fruit.

A NEW SPIRIT

So it was that in that early Christian world, as men came to be "new creatures in Christ," slowly but surely there were transformations—not only individual but social as well. Ancient distinctions between male and female, bond and free, Jew and Gentile, began to be erased in the presence of this strange new logic of Redeeming Love. With all of the suffering and persecution, there surged through the life of the group who were called Christian an infectious joy, an abounding vitality of love that leavened life all about them.

That is what He stands ready to bring to us in our time: a new Life that shall root down into God's will, God's mind, God's compassion, and that shall bear fruit in a new culture. His words are indicative of what can happen here and now, when we begin to obey them in the Light that God will pour upon them for our earnest asking. Beyond that, He comes to us where we are and offers us His very Self, the Love that will release us from our inner bondage.

We are all somewhat like the boy Pétér, of Zona Gale's play, who confesses: "When I try to forget myself, there's myself thinking about me." We cannot lift ourselves by our own moral boot-straps without becoming self-righteous. The frustrated ego, unable to transform itself, frequently projects its own inner conflict into a kind of reforming of others that becomes equally ineffective and often disastrous. But, meeting Christ, we find ourselves in the presence of a Love that can master us, give strength and direction, cleansing and joy, a Life that is life-giving.

This is the supreme relevance of Jesus to our time. He, himself, is the Way. Once again we hear Him proclaiming the Good News: The Kingdom of God is at hand! Think of it! God's gracious rule ready to begin in you and me, as a leaven in our world! The dictatorships and the democracies, the Stalins and the Trumans, slip away into relative inconsequence before this ultimate and absolute fact. God is available! His mind to be explored, His love to be received, His will to be done!

YOUNG and old, when we have our eyes open, know that we are up against crisis—if not doom. A high school student, writing not long ago about the world situation, concluded: "It seems as if we young people are walking down a very dark road." In such a time, the repetition or accumulation of diagnoses becomes revolting.

One wants instead a remedy, a cure. When the crisis is starkly obvious enough, any remedy is welcome—particularly if it has the support of experienced helpfulness or cure behind it. One demands only that the remedy proposed be really effective. No sentimentalizing will go in a time like this! We can no longer rest on what we should like to think of as true. We must find out what as a matter of fact is true, what has proven to be and is really effective.

HOW RELATED TO OUR DAYS?

What has Jesus Christ to do with our time? When we ask this question we hear two rather contradictory types of answers given. One is that which often comes from the pens of liberal Christian leaders of our day: namely, that Jesus' teaching has striking relevance to our contemporary scene. It is pointed out that He also lived in an era of dictatorship, race prejudice, moral disintegration, and "failure of nerve."

Reformers point with keen enthusiasm to Jesus' words about the peace maker and the folly of taking up the sword, Jesus' story of the Good Samaritan with its light upon neighborhood and brotherhood, His rebuke of bigotry when disciples stopped the healing ministry of the one "who was not of us," Jesus' cleansing of the temple with His clear indictment of corrupt business practices, His story of the Last Judgment with divine scales weighted on the side of uncalculating kindness to the unimportant, the homeless and hungry, the criminal. All of these have surely a deep significance for us. Do not they indicate, then, that He is talking straight to the problems of our day, and that if we will only go and do the thing that He is saying we shall find the way out of our present impasse?

On the other hand, there are those such as Dr. Cadbury of our Service Committee, who have warned us against "The Peril of Modernizing Jesus." They maintain that after all Jesus' world was quite different from our own. Dr. W. A. Smart, in his book entitled *The Contemporary Christ*, states that one of the

terrible problems of our day, alcoholism, was apparently never felt by Jesus to be an issue at all. Furthermore, he points out that many very real problems of His day, such as those of slavery and the status of woman, seem never to have been really attacked by Jesus.

TOWARD THE DEEPER MEANING

These assertions help to curb our too-ready tendency to draw from the Gospels "proof-texts" by which to gain divine sanction for our pet projects, the particular reform movements with which we are greatly concerned. More than that, they serve as a warning that we may not reduce Jesus to the role of a first-century reformer, a legislator whose principles, if not precepts, need only to be implemented today in order to bring about the new era of peace and good will that all of us so deeply desire.

It may come to us with something of shock that Jesus was not a social reformer. He was a man of His time—a time which in many ways was unlike our own—and He did not even launch reform movements to correct the evils of His own time. What did He do? By His own word, He healed the sick, gave sight to the blind, and preached "good news to the poor." Furthermore, He called a group of men to be with Him and to go out to do these same things: to heal, cast out demons, and to proclaim the good news of the Kingdom.

This last phrase provides the clue to the answering of our question. For it was the Kingdom of God which was the Good News that Jesus proclaimed: God's rule in the life of men. His will was "ready to go into operation," as Friederich Rittelmeyer once said, "without waiting for warfare of worlds or men." God's love was waiting to surge into men—cleansing, energizing, directing, recreating. God's power could control human life—not only in the future, but in the present, big with the future. This is what Jesus brought to men in His own time: a very ferment of new Life that would not rest until it had transformed social patterns as well as individual lives. He did not need to re-

There is an answer to the most subtle and devastating cynicism of our time, the complaint of many "Christians" who say: "We live in a very complex society. So many times one cannot find the will of God. It is very hard, if not impossible, to do it in a world like this." We can do the right thing, Jesus affirms, here and now, for God's kingdom is here in ferment, His will is to be done.

THROUGH SELF SURRENDER

Again He confronts us with the initial demand: "Repent and believe in the Good News!" The order of the words is significant, for many of us try to believe in the Good News without repenting, and we get nowhere fast! Jesus is saying: "Face God! Let the flood

light of His pure, suffering love expose all the dishonesty and sham, the impurity and selfishness, the pride and prejudice and fear that infect you." Here, no relative admissions will suffice! Facing the cross, we realize that respectable misdoers like ourselves have crucified our Lord afresh. When we really face that suffering and Forgiving Love of God in Christ, then the old, hard self-righteous self begins to give way to a new desire to let Him cleanse us, master and direct all of our lives. So it is that we begin to "receive the kingdom as a little child." We do not understand the mystery of atoning Love: we simply open our lives to it and let it release transforming energy in and through us.

Obedying this new Light, we find new solutions of old problems, new steps to be taken. We begin also to know the privilege and the responsibility of sharing the new Life that is like salt, light, leaven. We simply witness as He gives us opportunity, but we do not go far before we discover that this way involves the cross principle once again. For it cuts straight across the grain of human egoism and selfishness. Once again Love must redeem at a price, but the Lord of Love is with us to impart strength and Joy. As we, in turn, become willing to lay down our lives for the brethren, of all sorts, there comes rising out of the moral corruption and spiritual decay of our time the Life that is a life-giving Spirit.

"Grow Up in Every Way into Christ"

(In Grace and Knowledge)

Christian Education Theme for 1947-48

Selection of Theme

THE annual emphasis which the Five Years Meeting Board on Christian Education chose for the last year, "Be Ye Transformed," has been so well received that the Board felt justified in making another selection for the coming year. The Scriptural basis for a theme proved to be very helpful and has been repeated. This time the fourth chapter of Ephesians was chosen, especially the first sixteen verses, with the theme being found in the words of the fifteenth verse, "Grow Up in Every Way into Christ." In using this theme, attention should be called to the fact that the wording is taken from the new Revised Standard Version, although the thought is the same as in older versions.

An Interpretation

The special emphasis for the year is upon *Growth*, for that should be the constant aim of every Christian. The emphasis specifies, however, the objectives of growth toward two definite goals: First, "Grow up *Into Christ*." We must never neglect to lift up Christ, especially in these uncertain days when the whole world is looking for a compass and an anchor. We must make Christ central in our Bible school teaching. When we fail to magnify Him, our purpose and power are gone. Second, "There is need also for symmetrical development in the Christian life; thus the theme, 'Grow up *In Every Way* into Christ.'" Some Christians cultivate the devotional life, some the intellectual side of Christianity, and some the humanitarian or "service" side. We should all be better disciples of Christ if there were balance in our Christian living and thinking.

The following sub-title was added this year: "In Grace and in Knowledge." (See II Peter 3:18) This was added in order that we might remember that Christian growth occurs not only through knowledge and information, but also through the operation of God's Grace in the individual life. Christian teachers do not labor alone; God works with them. It is important that Christian educators never forget this intangible aspect of Christian work.

Other Considerations

There are other implications in the theme which challenge our consideration. How does growth take place? What does it mean to grow up into Christ? In thinking about this, we realize the importance of worship, of the home, of the use of the Bible, and of the responsibility which rests upon those who teach in home or Bible school. Some understanding of growth, as it takes place at various age levels, is essential. It is important to consider what may come out of the use of this theme. Will persons be helped to achieve fellowship with God? Will persons be led to a full understanding and acceptance of Christ? Will there be more love and less selfishness in individuals as a result of this emphasis? How can the theme be adapted to local needs?

CECIL E. HAWORTH,

Chairman of the Board on Christian Education
of the Five Years Meeting.

The Theme—What it Means

By Russell E. Rees

AS a fitting sequel to last year's theme, "Be Ye Transformed," the Board on Christian Education this year lifts up Paul's great admonition, "Grow up in Every Way into Christ." The very next thing that a baby does after being born is to continue to grow. What a tragedy for the loving parents if it remained a baby. Just So, Paul was concerned that Christians should not remain "babes in Christ." "So that ye may no longer be children, (but) rather, we may grow up in every way into him who is the head, into Christ."

"GROW UP"

"Consider the lilies . . . how they grow" Jesus reminded his disciples. Well, how do they grow? Certainly not by gritting the teeth, not by new and desperate acts of will power, not by ever more strenuous determination. The lilies grow, not by perspiration, but by patience. They are composed. They accept the gracious gifts of sun and soil and rain. They become lilies not by trying, but by being free from care, by allowing the pattern of life to develop within them. It is God's good pleasure to make them beautiful, so that Solomon in all his glory was not more richly arrayed.

So then, we infer, we must begin to grow in grace, not by disquieting ourselves, but by trust. Henry Drummond wrote strikingly, "Earnest souls who are attempting sanctification by struggle instead of sanctification by faith, might be spared much humiliation by learning the botany of the Sermon on the Mount. To try to make a thing grow is as absurd as to help the tide come in or the sun to rise."

How often do we wear ourselves out trying to grow, when we need most to learn to be still, to wait, to trust, to accept the grace of life and spiritual growth from God. This does not mean, of course that there is nothing for us to do, but it does mean that we do not increase growth by struggle or by anxiety. Growth happens when we are quiet in God's presence. That is the great lesson we must learn.

"INTO CHRIST"

There is more that must be said, however, and Paul adds it promptly, "Grow up, into Christ." What is the end of growth? What is the nature of the full grown plant? In the case of the

The Board on Christian Education of the Five Years Meeting present here the theme and the leading concern of this special issue of THE AMERICAN FRIEND. It unites well with the Young Friends Conference which Russell Rees addressed, though on a different subject.

lily it is the lovely blossom. In the case of the corn it is the full grown ear. In the case of man it is the fullness of the stature of Christ. No one has been more bold in saying this to our generation than E. Stanley Jones. "We cannot revolt against God without revolting against ourselves. The laws of our being are not other than the laws of God—they are the laws of God. These laws are not something imposed on the situation, but are written into the very structure of our being. God has stamped into the structure of our being his kingdom." Which is a reiteration of Augustine's terse remark, "Thou O Lord hast made us for thyself, and our souls are restless until they find rest in thee."

The Christian is not a monstrosity in the world, not something unnatural or other-worldly. He is the way man is supposed to be. Here God's ultimate plan is seen in complete operation. The unchristian man, the man who has not grown up into Christ, is a spiritual cripple, less than he might be, he is the plant without blossoms, the corn without grain. The truest man is the one most like Christ. To grow up as man, by his nature is supposed to grow, is to come to the mature manhood of a Christian. The temerity of the gospel is nowhere clearer than in its claim that Christ is God's man, man as God purposed from the creation that he should be. Whenever a man reaches spiritual maturity, that is, comes to what he is capable of becoming, so the gospel claims, he reaches Christlikeness. We are not therefore to grow up merely to a contemporary standard, to respectability, to a reasonable morality. Man is to come to the full flower of his spiritual possibilities, to grow up into Christ.

"IN EVERY WAY"

Still further, this growth into Christ is not to be in a few scattered areas, but in everything. Here the hesitancy of contemporary Christianity is most clearly revealed. Too many of us have made a one hundred per cent commit-

ment to a ten per cent gospel, as someone has said. It is easy to be outspokenly Christian about things which do not touch us deeply. Jesus accused the Pharisees of being scrupulous about tithing and luke-warm about mercy and justice. He said they were vociferous about prayer, but vague about pity; they were harsh in judgment of others, but timid in self-criticism.

Now it would really mean a revolution if we undertook to be Christlike in everything. Are we inclined to be bold in demanding honesty, but backward in practicing respect for men of other races? Do we put great stress upon outward forms of religion, but miss the import of Jesus' demand for humility and compassion? Are we ever guilty of talking much of our love for God, but failing to have a love for our neighbor? Are we sometimes wordy about international peace when we cannot live at peace with wife and children? Or with people in our own Meeting? Or with neighbors in the same block?

WE DARE NO LESS!

"If we cannot act up to the Sermon on the Mount, it were better dismissed as poetry," says Gerald Heard. It is so easy to mark off a little area of life and say, by action, if not by word, "Everywhere else, Christ, but not in my little acre, not in my business, not in my relations with other races, not in my self-control, not in inner sincerity." Thus in practical measure we relegate Christ to the meetinghouse and deny him in the market place, but Christ will either be Lord of all, or he will not be Lord at all.

It is indeed a narrow gate that is proposed. The total claim of the gospel, "everything," frightens us. If it were only "many things" or even "most things," we might find it easier. But *all things* is so exacting.

If one reads the New Testament it is not the difficulty of the undertaking which is the chief impression given. It is the joy, the fullness, the eternal value of the Way that is lifted up. This is the pearl of great price, the treasure hid in the field, the joy of the Lord, the life eternal. "Whosoever will lose his life for my sake shall find it."

Grow up into Christ in everything! Dare we claim anything less than that as our Christian objective for this year?

In Grace — "Grow Up in Every

THROUGH CAREFUL PLANNING

The Christian Education Committee will be the most responsible group for planning the year's work. This important committee should be properly appointed or approved by the Monthly Meeting. The committee, with the superintendents and teacher representation, can study and plan together for vital Christian education.

General Suggestions

1. *Hold a meeting* of the local committee in August to plan for the year. Study the Christian education calendar in this issue.
2. *List classes and teachers.*
3. *Check organization and facilities.*
 - (a) Is the school organized into departments?
 - (b) Are the places in which departments and classes meet satisfactory? If not, is there something that can be done about it?
 - (c) In the small, one-room school do the little children have some opportunity for a worship service which they can understand and in which they can share?
 - (d) If all members of the school meet together, is the worship planned with thought for each age group?
4. *Study teacher situation.*
 - (a) What qualities are sought in the teacher?
 - (b) Are new ones needed for the year?
 - (c) Can they be secured in time for them to study the material they will use and to become acquainted with the persons they will teach?
5. *Select materials* — quarterlies, teachers' helps, story papers, etc.
 - (a) Is the school using the Penn quarterlies and teachers' helps? If not, send for samples and consider carefully the advantages which Friends will find in the use of material that seeks to give the Quaker interpretation to religious living.
 - (b) Have you considered the qualities of a good hymnal? Are the hymnals used in each department the best that can be secured? Is the music used helpful to the true spirit of worship? Copies of recommended hymnals for use in all departments of the Bible school are in the lending library at Richmond and may be borrowed for study.

Suggestions in Relation to this Year's Emphasis

1. *Plan for a group conference* of all Bible school workers, teachers, and officers early in the fall to think what this emphasis can mean to all persons who are members of the school. Suggested topics:
 - (a) Ways of "growing up in every way into Christ"
 - (b) Our theme as a challenge to Christian living and growth
 - (c) Growing up into Christ through:
 - Serious study of the Bible
 - Well-prepared teachers
 - Vital class discussions

2. *Choose some areas* for special emphasis in growth and enlist the school in a program to realize them. For example:
 - (a) The Christian Home—Interest in the spiritual life of children through Christian home life.
 - (b) Stewardship—Increased giving because of greater interest in the outreach of the religious life.
 - (c) Thought for the community—Proper recreation and leadership for young people.
 - (d) Leadership training—Preparing persons for better leadership.
 - (e) Lending Library—Providing books of value for the study of the Bible and for interpreting religious living.

3. *Make continuous checks* upon the effectiveness of work being done with children, young people, and adults. Are the objectives of growth in Christ being realized? How is your work affecting the life of the Meeting? Of the community?

THROUGH LEADERSHIP TRAINING

Let us try this year to make possible leadership training for at least part of the teachers in each Bible school. Many interdenominational schools are set up each year offering training and guidance to our leaders and teachers. Some teachers will want to attend these schools. Some local and Quarterly Meetings will want to carry on their own schools. The Leadership Education Department can furnish information for setting up schools and getting them accredited. Those planning schools should have the *Educational Bulletins* No. 501 and No. 502 which describe courses, and the *Dean's Manual*, for planning the school. If you live near one of our Friends' schools or colleges, investigate the possibilities of using some of their faculty if you need teachers for a leadership school. Some schools have extension courses with college credit available. Getting your school accredited by our denomination or by I.C.R.E. will help maintain a high standard in training opportunities.

Bible School Standard

Let us check our own local Bible schools and see how they measure up to the standard which will soon be sent to you. More copies of the standard will be available from our department. These goals and ideals urge us on to better living as individuals that we may be better fitted for group association.

Leaflets

To help you we have secured copies of two little leaflets, *Teacher Training Primer* and *A Guide for your Growth in Christian Service*. They may be secured in quantity from our Department for general distribution. These are thought provoking for meditation and study.

Thus, our Theme, "Grow Up in Every Way into Christ (in) Grace and Knowledge" is a challenge to teachers and leaders. So few hours are spent in the Bible school each week by the students and yet how important those hours are to one's total life!

For additional help in Leadership Education work, write to the Department Chairman, Mildred H. Rains, New Providence, Iowa.

Grow up into Christ" — In Knowledge

THROUGH CHILDREN'S WORK

"Grow up in every way into Christ." To grow up is the aim and ambition of every child. We shall accomplish our purpose if we can only make growth in spirit as real and attractive as growth in stature, strength, and skills, if we can help children grow in appreciation of the good and true, in a realization that prayer is really communion with God, and in the knowledge of actions that show that they have learned the meaning of "Be ye kind," and "He that is slow to anger is better than the mighty," and "Ye are my friends if ye do the things I command you." But we are also truly concerned for their growth in every way—physical, intellectual, social, and religious—for each one is "all of a piece," and all aspects are needed for the abundant life.

The beginning of the Bible school year is a good time for making new resolutions. Here are ways that teachers may grow and help their pupils to grow up into Christ:

1. I will regularly hold up my pupils and co-workers to God in prayer that we may all be in accord with His will.
2. I will definitely work for growth in the knowledge of God's nature and in vital communion with Him on my own part and on the part of my pupils.
3. I will earnestly expect to see evidences of growth of my pupils in helpfulness, honesty, courtesy, and in friendship across border lines.
4. I will make the most of my time in the Bible school session by having well-defined aims, carefully thought-out plans, and by arriving early.
5. I will follow through on the course of study given in the *Penn Teacher's Monthly*, "Guiding the Religious Growth of Children."
6. I will read some of the books in the "Fellowship of Study" for children's workers.
7. I will refuse to be satisfied if I have merely "piped" the lesson material into the minds of my pupils.
8. I will cooperate with the parents of my pupils, realizing that they are deeply concerned for the welfare of their children, and that they are the natural teachers of religion.

We teachers of children are in a favored position today, when discouragement about the whole human family is so widespread, for we have the opportunity of making a new beginning, with new material, that is with new lives. We can help to mold them into persons, who can do a better job of "running" themselves and the world than their elders have done. The service that we render, unspectacular as it may seem, is holding the place in the line against further decline into gross religious ignorance and indifference. Pray God that we may do our job well.

For additional help, write to the Chairman of the Children's Work Department, Vesta J. Stanfield, 182 Rombach Avenue, Wilmington, Ohio.

THROUGH CHRISTIAN HOMES

A local Meeting might be promoting conferences that deal with Christian Home Life, Young Married People's Classes, Parents' Classes, classes on Preparation for Marriage, Parent-Teacher groups, and other activities all at one time. The Christian home, however, is so important that all of these are needed. Christian home life committees, or departments, are important because they bring these activities and emphases into a focus on the Christian home. The Committee can stress the fact that the Christian home is the place where the greatest influence for Christian growth can be brought to bear. Parents and children alike need to "grow up in every way into Christ," and as they grow, the home itself grows in influence and effectiveness.

Organize for Christian Home Life Work in the Local Meeting

Appoint a Christian home life committee, or some one person to have the responsibility for such work. (See the pamphlet, *Guiding Steps for Friends Concerned with Developing Christian Homes*.)

Points to Emphasize this Year

1. Stress growth in homes through worshipping, reading, working, and playing together. Helpful materials along this line may be secured and provided to families desiring guidance. A beautifully illustrated folder entitled, *The Christian Family*, might be secured and distributed among all families in the Meeting.
2. Provide other helpful literature. (See the list of suggestions at the end.)
3. Stress the observance of National Family Week, May 2-9. Secure well in advance the materials that will help in its observance.
4. Investigate the possibility of using visual aids which are available for emphasis on the Christian family. Film strips are very reasonable to purchase, or to rent. For information about film strips, write to the Chairman of the Christian Home Life Department.
5. Every local Meeting should seek to provide materials and opportunities for preparing their young people for marriage and the building of Christian homes.

Literature to be Stressed this Year

This is not an exhaustive list, but some of the more important pieces of literature that we expect to stress this year are:

1. *Guiding Steps for Friends Concerned with Developing Christian Homes*. (Mimeographed Folder, furnished free)
2. *Growing Together in the Family*—Leland Foster Wood. 50 cents. Bethany Press, St. Louis.
3. *Christian Happiness in the Home*—F. W. Wiegmann. 45 cents. Bethany Press, 1947. (A study course of thirteen sessions for young adults, with emphasis on the religious side of family life. Excellent material.)
4. *Quaker Meditations*, No. II and No. III (for worship in the home). 30 cents each.
5. *Parents, First Teachers of Religion* (A leaflet) Free.
6. *Peace Begins at Home* (A leaflet by Harold Chance) Free.

7. National Family Week Materials. (Some free and others not)
8. *The Christian Home Magazine* (Subscription rate \$1.50 per year. Order from Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee.)
9. *Marriage Is What You Make It*—Duvall. 20 cents.

Order books from Friends Book and Supply House. For free literature and additional help, write to the Chairman of the Christian Home Life Department, R. Furnas Trueblood, 234 College Avenue, Richmond, Indiana.

THROUGH YOUNG FRIENDS WORK

The theme for this year is the true objective of young Friends' work. It throws out the challenge to live and grow in Christ and for Christ. If this theme is used in each Meeting and implemented with a specific program, the results should be powerful.

Organize for Christ

Our young people need to be *together* in the Christian cause. Let us urge organized youth work in every local and Quarterly Meeting. Study is now being made of a plan of organization and program for all young Friends. Any group wishing suggestions for organization can write to the Young Friends Office at Richmond, Indiana, or to your Yearly Meeting Young Friends Board.

A Program for Growth

1. *Secure consecrated and prepared adult leaders.*

By preparing leaders before calling upon them to take over jobs requiring skills they have not yet developed. Enroll promising persons in various training institutes and conferences. Work them in as assistants to experienced leaders.

By laying the burden of concern for leadership upon parents of teen-age young people. Solicit the cooperation of parents in the youth program by inviting their suggestions, using their homes for group gatherings, and keeping them fully informed of the youth program.

2. *Keep the appeal of Christ before young people.* This calls for an active program of evangelism. Let us spearhead our youth work with the concept of the lordship of Jesus. Evangelism can be accomplished by:
 - (a) the teaching of a church that exhibits powerful Christian living in faith, fellowship, and purpose.
 - (b) Enlist youth in leading other young people to accept Christ.
 - (c) Participation in the entire Meeting program.
 - (d) Active Bible school and membership classes.
 - (e) Sunday evening meetings that are stimulating.
 - (f) Participation in the Christian activities of the community.
 - (g) Pastoral and other adult leadership that will counsel and fellowship with young people.
 - (h) Camp experiences, rallies and other mass activities.

3. Observe NATIONAL YOUTH WEEK, January 25 through February 1, with appropriate activities. (Suggestions will be available.)

January 25 will be Young Friends Sunday.

February 1 will be Interdenominational Youth Sunday.

4. Share the impact of the 1947 National Young Friends Conference.

- (a) Use young people who attended, for the sharing of their experience.
 - (b) Study and discuss the theme and Interest Group topics in young people's groups. (For additional suggestions see the article in THE AMERICAN FRIEND, for September 4, by Charles Thomas.)
5. Seek Christian Dedication in Vocation.

The idea of Quaker Volunteer Units was proposed at the 1947 Conference. For the basic thought behind the idea, see the article by D. Elton Trueblood in THE AMERICAN FRIEND for August 7, 1947. It is an appeal to persons who will dedicate their lives in one of the following ways, or in a way equally valuable to the cause of Christ:

- (a) As *Colonists* who will settle in places where they can do the most good.
 - (b) As *Itinerants* who will move about and aid small groups of Christians; do short periods of missionary work and service projects.
 - (c) As *Politicians* who will penetrate the social order with Christian ideals.
 - (d) As *Scholars* who are deeply convinced Christians.
 - (e) As *Writers* who are trained and willing to express the Christian message to a secular-minded public.
 - (f) As *Ministers* of the Gospel of Christ to meet the needs of churches for pastoral help, and on the mission fields.
6. Provide leadership training for young people:
 - (a) Through participation in meetings for worship and study.
 - (b) By sending young people to institutions, camps, and conferences where training courses are given.
 - (c) By encouraging training classes in the local Meeting and in the Quarterly Meeting.

For additional help, write to the Young Friends Office, 101 South 8th Street, Richmond, Indiana, Charles F. Thomas, Secretary.

THROUGH ADULT WORK

Who Are Our Adults?

The adults are by and large the Meeting, in action as officers, members on Boards, and Committees. In many Bible schools the adult group makes up the largest number in classes. They are the best attenders at mid-week prayer meeting. Added to this, they are our grandparents and parents! These facts make a significant approach to their Christian development imperative. They need good leaders for class and discussion work. They also need to be guided toward good literature which will help them to keep growing into Christ through proper knowledge and in an atmosphere where the divine grace is appropriable.

Two Classes of Adults

1. *Young Adults.* These are largely the parents of teen-age and younger children. Their problems as parents are great and they are often baffled and bewildered. They need guidance in creating and keeping a Christian atmosphere in their homes. Many marital problems, too often ending in divorce, are present in this group. Again, many of these young adults have been dissatisfied with the typical Christian education program of the church, for it failed to help them when they were children. Perhaps the only reason they are back again is that they have children and can't think of bringing them up without any religious instruction. They must be helped by older adults and the whole church school program. These young adults are, or are becoming, the

"pillars" of the Meeting, and need training in the leadership, and the practice of the Society of Friends.

Older Adults. As the older adults "run the church" they should be intelligent "runners." Courses on church administration to help them to be better trustees, elders, superintendents, etc., would be valuable in any Friends Meeting. Conferences dealing with these problems can be held. Some Meetings do this in mid-week services.

How Each Local Meeting Can Help Adults Grow By:

1. Encouraging use of the Meeting library. Good books dealing with the needs and problems of adults, and books on community and world affairs should be circulated and discussed by adults at the class period or in their other group meetings. Panel discussions and forums are both interesting and stimulating.

2. Setting up courses on Religion and Quakerism. The pastor or some other trained leader should guide in this study.

3. Counseling, particularly for young adults. The pastor should always be available for personal interviews by young adults on their problems. A course for parents could be most useful.

4. Promoting Projects. Adults and young adults can derive much spiritual good if they will seek out a social problem in the community, and go to work doing something constructive about it. It might be the development of a playground for a minority group; it might be renovating an old house for recreational purposes and for giving guidance to juveniles, etc.

5. Increasing the effectiveness of existing adult organizations such as the missionary society, the men's brotherhood, ladies' aid, couple's club, etc.

Prepared by Robert M. Jones, chairman, Indiana Yearly Meeting Christian Education Committee for the Adult Department.

A SERVICE OF DEDICATION TO THE TASK OF CHRISTIAN NURTURE

Teachers: The Christian teacher believes in the power of truth. He finds the all-important truth in Him who was and is the light of men. Falsehood may win battles, but only divine truth wins final victory.

Congregation: "Ye shall know the truth, and the truth shall set you free."

Teachers: The Christian teacher believes in the possibilities of growing persons. His task is to call forth the slumbering talents, and to nurture in youth the hope of bringing to pass what happened to a youth in Nazareth.

Congregation: "And Jesus advanced in wisdom and stature, and in favor with God and man."

Teachers: The Christian teacher believes that through his precepts and example he can be used of God to bring hope, light, and good will to those entrusted to his care, and to lead them into an experience of joyous discipleship to Christ. Like many before him, he would be found faithful in following this tested instruction:

Congregation: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Statement of Purpose by Officers and Teachers:

It is our purpose as officers and teachers:

- To keep before us the needs of those whom we serve;
- to strive for ability to do our work well;
- to cultivate patience and understanding of those under our care;

to remember that we are all learners at the feet of our Master; to help young and old to commit themselves entirely to God and His service.

Statement of Purpose by the Congregation:

- It is our purpose as a congregation:
 - To cooperate gratefully with all who instruct our youth;
 - to strengthen their hands by giving them the resources needed for good teaching;
 - to make our homes proving grounds for the practice of Christian living.

The Charge to Teachers and Officers:

The Prayer of Dedication (All in unison)

"Lord, make me an instrument of Thy peace.

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen."

(St. Francis)

The Hymn of Commitment

The Benediction

Used by College Avenue Friends Meeting, Oskaloosa, Iowa

LET'S MAKE THIS A SUCCESS!

Announcing the New Adult Quarterly
Beginning with the fall number, what we have known as *The Penn Adult Quarterly* will become in substance, as well as in name, a definitely Quaker Quarterly. The Biblical studies, as well as the application of the lessons, will

be written by Friends. These writers will be carefully chosen by the editor, in counsel with the Editorial Committee and the Adult Work Department of the Board on Christian Education. In the fullest sense, it will be a cooperative effort.

The Quarterly will be prepared with the purpose of helping older young people and adults to achieve a fruitful study of the Bible. Such Bible studies will be of greatest value if they help us to understand better the Christian message and teachings and if they bring spiritual enrichment to our lives.

No claim will be made that the last word is being given on the subjects discussed. On the other hand, the purpose of the Quarterly will be to help the reader in his own study, and to stimulate thought and discussion in the class. If there are times when the reader disagrees with something said by the writers, this should not be viewed with surprise.

The Quarterly will be experimental. While preserving many of the proven values of the old quarterly, this will in some respect be new and different. Changes will not be made for the sake of being different, but only in ways which offer to add to the value and usefulness of the publication. It will be slightly smaller in size than the old quarterly, but we hope to make up for this with a definite increase in quality.

The Quarterly will have great value not only for use in the Sunday School classes of adults and older young people, but also will be very valuable for individual study, home use, and for use in discussion and fellowship groups.

The purpose of the quarterly might be said to be that of "Spiritual Studies for Adults in Bible and Life." Whatever the final name it may take, if we are to answer the widespread demand, it will be a Quaker production in the best of the term. It will be used by individuals and groups outside of Friends. It will,

therefore, need to represent Friends' interpretation at its best.

Increased costs of production make it

all the more important for Friends to give it their fullest support. The larger the subscription list, the more resour-

ces there will be for the further improvement of the Quarterly. Let's make it a success!

JAMES R. FURBAY

Observe Christian Education Week

Sunday, September 28, through Sunday, October 5

In cooperation with "Religious Education Week," interdenominational

THE observance of Christian Education Week in all Friends Meetings, and cooperation with other Christians in community and national recognition of Christian education, is bound to help awaken people to the need and results of the teaching work of the church. We must create the desire for Christian training. Then we must help people regain, or develop, the ordinary habits of Christian nurture, in the home, church, and community. It will then be possible to direct an increasingly significant program of Christian education within our Meetings. The emphasis of Christian Education Week is one helpful means of doing these things.

This week is an opportunity to convince every member of your Meeting of the important place of Christian training in revitalizing the church, evangelizing the community, and demonstrating to all the imperative of Christian living in our time. The oneness of the world must be a moral and spiritual unity. Let us use Christian Education Week to emphasize the demand for such unity.

Another important use of Christian Education Week is the opportunity it affords for getting a year's work under way with zeal and studied planning. Some Meetings feel that the dates for National Religious Education Week are late for launching the fall activities. There is no finality about the dates. An emphasis within your Meeting can be promoted any time. The ideas are as valuable at one time as at another. We encourage, however, cooperation in any community observance during the week of national observance, even though you may have had an emphasis in the local Meeting.

The theme of our Friends' emphasis this year, "Grow Up in Every Way into Christ," and that of National Religious Education Week, "Faith is the Victory," are close in sentiment. We recommend the helpful suggestions in the International Council of Religious Education leaflet, *Religious Education Week*, which is to be included in the packet of materials being sent to each Meeting. In addition, we would encourage consideration of the suggestions to be found elsewhere on this page.

CHRISTIAN EDUCATION WEEK DAY BY DAY

SUNDAY, SEPTEMBER 28

In the Bible School—Promotion and Rally Day Service. This calls for careful advance preparation. Efforts should be made to contact all present and potential members of the Bible school. The Promotion service should be simple and challenging, rather than primarily entertaining. Secure promotion certificates and have them ready to give to the pupils. Make recognition of new pupils. Keep this part of the Bible school short enough that teachers will have an opportunity to meet their classes and teach the day's lesson.

Announce the program for Christian Education Week, including plans for leadership training classes, etc.

In the Meeting for Worship—The year's theme would make a valuable one for the worship hour. Pastor and members may consider together the possibilities of the Meeting and of the homes in working to help individuals "grow up in every way into Christ."

In the afternoon or evening—A meeting of the Christian Education Committee for prayer and for making further plans. A final check should be made on the provision of teachers, class room facilities, teacher and pupil materials, plans for the Christian Education Week, and development of the year's work.

ACTIVITIES DURING THE WEEK

1. Follow-up contacts with new pupils and renew invitations to those prospects who did not respond to earlier appeals.
2. Begin a special effort to increase the cooperation of Meeting and home in realizing the purpose to "grow up in every way into Christ" by providing Christian training for youth. This might include:
 - a. A Family Night at the church
 - b. Visitation in the homes by teachers and others
 - c. Opening of a Parent's Class in Christian Nurture
 - d. Setting up the schedule of a year's activity in home and church
3. Have a "give and take" discussion of how the Meeting can better carry out its function in Christian nurture. Include everyone who is related to the Meeting. This could be done at a Monthly Meeting session.
4. Hold a Conference of Bible school workers. Be sure to include new teachers. Eat together. Pray together. Think about your purposes and problems together. Prepare for the thrilling task of launching the new year of work.
5. Gather the young people for an evening together with all adult leaders. Search heart and mind as plans are made for a vital Youth Program. Study the proposals made by the Youth Department in these pages. Provide a fellowship of fun in connection with this meeting.

SUNDAY, OCTOBER 5

In the Bible School—Every teacher in his or her place with a well-planned lesson to capture the zeal of pupils and enlist their hearty cooperation in future class sessions. It is the beginning of the fall quarter. Call attention to the new adult *Quaker Quarterly* which makes its first appearance in October. Remind Friends that Bible school lesson materials are under the editorial supervision of the Board on Christian Education. The Board is supported by United Service Budget funds.

In the Meeting for Worship—Use a commitment and consecration service for Christian education workers and the members of the Meeting. (See sample service on another page of this issue.)

In the Evening—Start the fall program in the young people's group. (See the *Penn Weekly* for topics and other helps.)

Christian Education Through the Year

Christian education is a week-after-week responsibility. For good work, each local committee charged with the guidance of Bible school, young people's work, and other related activities should have a picture of the year's program. The following calendar may serve as a guide when you make plans for the year. We have tried to include the most essential items. The calendar begins with September in conjunction with the public school year and the usual ending of the vacation period.

SEPTEMBER

Meeting of Christian Education Committee.
Planning Christian education for the year.
Plan for leadership training schools.
NATIONAL RELIGIOUS EDUCATION WEEK
—September 28-October 5.
Promotion and Rally Day—September 28.
(See "Christian Education Week Day by Day" in these pages.)

MARCH

Spring Worker's Conference.
Meeting of Christian Education Committee.
Easter Activities.
Start plans for Daily Vacation Bible School.
Easter Sunday—March 28.

OCTOBER

Commitment and Consecration service—October 5. (See sample service on another page.)
Beginning of fall quarter.
Meeting of Christian Education Committee.

APRIL

Meeting of Christian Education Committee.
Beginning of spring quarter.

NOVEMBER

Meeting of Christian Education Committee.
Plans for Thanksgiving and Christmas

MAY

Emphasis upon Christian Home Life.
National Family Week—May 2 through 9.
Meeting of Christian Education Committee.

DECEMBER

Meeting of Christian Education Committee.
Universal Bible Sunday—December 7.
Winter Worker's Conference.
Continue Christmas Plans

JUNE

Children's Day—June 13
Meeting of Christian Education Committee.
Daily Vacation Bible School.
Summer Worker's Conference.
Plans for summer youth camps.

JANUARY

Beginning of winter quarter.
Meeting of Christian Education Committee.
National Youth Week—January 25 through February 1.
Young Friends Sunday—January 25.

JULY

Beginning of summer quarter.
Meeting of Christian Education Committee.
Summer youth camps and conferences.
Annual reports of year's work.

FEBRUARY

Brotherhood month.
Meeting of Christian Education Committee.
Interdenominational Youth Sunday—February 1
Race Relations Sunday—February 8.
Begin classes in preparation for membership.

AUGUST

Meeting of Christian Education Committee.
Selection and appointment of teachers for next year.
Begin plans for fall.
Summer camps and conferences.

WHO IS COMING?

*Friends World Committee Meeting
September 5-15*

Hans Albrecht, a leading German Friend, expects to attend the September meeting of the Friends World Committee for Consultation at Earlham College, Richmond, Indiana. He is an engineer by profession (a ship designer), and formerly lived in Hamburg. He has been active in the German Yearly Meeting ever since its formation in Frankfurt, and he has been the only clerk since the Yearly Meeting was established in 1925. He has a wide knowledge of Friends groups, having spent some time at Woodbrooke, and has attended London Yearly Meeting several times, the last time being in 1946. He was present at the meetings of the World Committee in Vallekilde, Denmark in 1938; Geneva, Switzerland in 1939; and attended the meetings of the European Section at Blue Idol, England in 1946; and Ommen, Holland in 1947. He has a great concern that the Society of Friends should make a special study of the causes of the present condition of the world, in order that we may more effectively meet the problems of our day.

Louise Schmitt, who also plans to attend, is a young Friend who is clerk of France Yearly Meeting. Since the organization of the International Students Club in connection with the Paris Centre, Louise has been one of its most active leaders. She has been a student at Woodbrooke, and in 1946 represented French Friends at London Yearly Meeting. In addition to her Quaker activities she holds a responsible business position.

Elise Thomsen, a Danish Friend, is at present in Germany in Friends Relief work, and has been active in this sphere of work for some years. She is coming to Pendle Hill to study this Fall. She was recently granted a special award by the Danish Government in recognition of her relief work.

Harry Mirchulall, a young man with four children, is clerk of Mid-Indian Yearly Meeting. He is employed full time by the Society of Friends in the Central Provinces of India.

Maurice Webb, son of members of Sydenham Meeting, London, is a publisher by profession. He is active among South African Friends, and was clerk of South Africa Yearly Meeting for 1940-45. He is married and has three children. He has taken a large part in the work of interracial reconciliation in South Africa, and in 1943 was elected President of the South Africa Institute

THAT YOU MAY KNOW AND HELP

Each week your Bible school teachers and pupils make use of Friends' quarterlies. The entire *Penn Series* is edited or written under the direction of, or by the staff of the Board on Christian Education of the Five Years Meeting. The *Penn Weekly* which is distributed in most Friends' Bible schools and which carries topics for use in young people's evening groups, plus information and program suggestions, is edited in the Youth Department.

Such activities as the 1947 National Young Friends Conference, Conferences for Children's Workers of various Yearly Meetings, and the distribution of program materials, helps, etc., are possible through the Board on Christian Education.

This special issue of THE AMERICAN FRIEND, bringing to your Meeting the annual emphasis for Christian education and all the suggestions of how to use it, represents the fruit of Friends' cooperative work in the Five Years Meeting. Soon all Meetings will receive additional material in a packet from the Board.

Here is the point of the story. These, and many other services to Friends Meetings, are possible in proportion to the financial support given through the *United Service Budget*. When appeals for the United Budget giving come before your Meeting, remember that week by week there are results right in your Meeting from the money given. All who are concerned for better and more Christian education can strengthen the program through increased United Budget giving.

of Race Relations. He is Chairman of the Council of Governors of Adams College, Natal, the oldest educational institution in Natal and the second largest centre of native higher education in South Africa. In 1945 he traveled in Europe as Commissioner for Friends Relief Service. He also visited the United States in 1946, at which time many American Friends had an opportunity to become acquainted with him.

These Friends will attend the meeting of the Friends World Committee for Consultation at Earlham College, September 5-15, along with many other Friends.

IN MEMORIAM

Harold Cooper, missionary to India, and popular lecturer, known and loved by Friends throughout the Middle-West, died July 31, in Marion, Indiana, of a heart condition. About forty-five years ago he came from his home in England, locating in Fairmount, Indiana. Here he was recorded a minister of the Congregational Church, taught Bible in the Fairmount Friends Academy, and was united in marriage with Harriet Shugart, a lifelong Friend. Together they went as missionaries to India, serving there several years. Afterward they did world traveling, going around the world three times. Upon returning definitely to the United States, Harold Cooper served several Congregational churches, later settling in a country home south of Marion, Indiana. During the latter years he was in demand as a lecturer before colleges, teacher's institutes, church groups, and service clubs. At one time he was district governor of the Rotary Club. He has spoken in many local Friends Meetings and before many Yearly Meetings sessions. His gentle humor, sincere Christian spirit, and lovable disposition made him welcome wherever he went. His wife will continue in the home, carrying on the work of visitation of the sick and Christian activities from which they had together secured such pleasure.

Though not officially recognized as a minister of Friends, he was very acceptably and widely received as a minister among Friends Meetings. He was an ordained minister of the Congregational Church.

DISTRIBUTION OF AFSC PERSONNEL

A recent report on AFSC personnel lists 290 persons on the Philadelphia staff, 101 workers in the field (within the United States), and 200 overseas personnel, distributed as follows:

Commissioners' office (France), 10; Austria, 17; China, 24; Finland, 13; France, 22; Germany, 51; Hungary, 8; India, 17; Italy, 18; Jamaica, 2; Japan, 1; Netherlands, 1; Poland, 14; Switzerland, 2.

Of the over-all total of 591 staff members, 31%, or 183 are members of the Society of Friends. While priding itself on the fact that its staff is representative of many religious backgrounds, the Service Committee has consistently tried to increase the number of Friends serving its program both at home and abroad. The local Meetings' cooperation in this effort will always be deeply appreciated.

Literature in Review

THE MODERN MESSAGE OF THE MINOR PROPHETS

BY RAYMOND CALKINS

Harper & Brothers, 1947;

Price \$3; 205 pp.

Here is another keen-cutting tool for the Bible workman. The author of this Religious Book Club selection gives as his purpose to "recover for the Bible reader and student the understanding, appreciation, and use of the Twelve Books of the Minor Prophets." He gives us a book admirably adapted to do just that.

In brief space, but not too brief, and in simple, non-technical language, he gives the fruit of sound scholarship together with a prophetic interpretation for our own time. "The world can never know darker days than those in which these men spoke." These twelve writers span a period of five hundred years "of almost unbroken calamity." Out of this struggle with adversity and defeat was born these messages of clear warning, wisdom, hope, and power for recovery strangely suited to our own day of crisis.

Ministers and laymen alike will find this book very rewarding. There is an extensive appendix giving notes on exegesis of the Bible text for students. There are many leads for fresh homiletical study. But the main emphasis is on the message of these prophets, unique among all the religious and moral literatures of the world. The author is at pains to show how "their message was brought to bear with precision upon concrete political and social problems." This emphasis should make the book of special interest to Friends. "Jonah" is presented as "The Pioneer Internationalist." Three hundred years before Christ this prophet grasped the truth "of the Spirit of God in all mankind." If Ninevah, the incarnation of evil, could turn to God, then all can.

L. WILLARD REYNOLDS

The Future of German Reparations by David Ginsburg may be had free of charge by writing Jack Kavanaugh, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania. It comes from the National Planning Association in an important series of readable studies.

A book entitled *The Church Building Guide* by Elbert M. Conover has been published by the Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York 10, New York. Those Meetings planning to remodel or build may find valuable helps from this source.

FELLOWSHIP OF STUDY

For Teachers and Children

For the Teacher's Growth

MATTHEW, MARK AND LUKE.....New Revised Standard
THE LUMINOUS TRAIL.....Rufus M. Jones
BRINGING UP OURSELVES.....Hogue

For the Understanding of the Child's Religious Growth

OPENING DOORS FOR GOD.....Sweet
UNDERSTANDING CHILDREN.....Sherrill

For Better Methods of Work

A GROWING PERSON.....Mac Lester
TEACHING CHILDREN IN THE SMALL CHURCH.....Roorbach

For Children to Read

THE PEACE CRUSADERS.....Grissom
A LITTLE GREY GOWN.....Hunt
BEGGAR BOY OF GALLILEE.....Lou
STEPHEN.....Lillie

A Certificate of Recognition will be given each person who reads any four of the above books. To secure it send a report on your reading to

THE CHILDREN'S DEPARTMENT
BOARD ON CHRISTIAN EDUCATION OF THE FIVE YEARS MEETING
OF FRIENDS

101 South 8th Street

Richmond, Indiana

CONFERENCE ON EVANGELISM

One hundred and fifty evangelical Friends' ministers and laymen, from nine of the thirteen American Yearly Meetings, gathered in conference at Colorado Springs, Colorado, June 25 to 29, to re-affirm their faith in evangelical truth.

Conference high lights were revealed in a strong emphasis on prayer, resulting in a high tide of spiritual power with a large altar filled with seekers in the service on the closing night; in a world-wide view of evangelical Friends' missionary work covering, as it does, the three great missionary continents of the world; in reports of church extension work at home which revealed that churches in some areas during the past fifteen years were nearly doubled; and in reports of the newest achievement with the establishment of "The Bible School Publication Board of Evangelical Friends" in 1944, and the growth of this work in the publication of evangelical Bible school literature under the name of "The George Fox Press" with Dr. Earl P. Barker, Portland, Oregon, as general editor.

The following affirmation of faith was presented and adopted by the conference: "We, as evangelical Friends assembled in conference at Colorado Springs, Colorado, June 25 to 29, 1947, do re-affirm our faith in the body of evangelical truth—the historic faith of Friends as set forth by George Fox in his letter to the Governor of Barbadoes,

and as stated in the Richmond Declaration of faith, issued in 1887."

The letter of George Fox, founder of the church, to the Governor of Barbadoes, was written in the year 1671 and contains evangelical pronouncements as to the trinity, and to the Bible as the inspired Word of God. The Richmond Declaration of Faith, issued by the Richmond Conference of Friends, Richmond, Indiana, in 1887, gives clear evangelical statements as to God the Father, the Lord Jesus Christ, the Holy Spirit, the Holy Scriptures, man's creation and fall, justification and sanctification, the resurrection and final judgment, and other views more uniquely held by Friends.

Byron L. Osborne from Cleveland, Ohio, was named chairman of the conference sessions and Frederick B. Baker from Camas, Washington, was named secretary. The following continuation committee was named to make plans for another conference to be held within the next two years: Francis Jones, Barclay, Kansas; Byron L. Osborne, Cleveland, Ohio; Sheldon Newkirk, Long Beach, California; Dr. Earl P. Barker, Portland, Oregon; T. Clio Brown, Pueblo, Colorado; Elizabeth Trout, Portsmouth, Rhode Island; Luther Addington, Kokomo, Indiana; and Joshua Stauffer, Westfield, Indiana. Organization of the committee was as follows: Byron L. Osborne, President; Dr. Earl P. Barker, Vice-President; Allen Reynolds, Secretary; and Glenwood L. Stanley, Treasurer, 728 S. E. Summer Street, Camas, Washington.

NEWS OF FRIENDS

Gilbert and Minnie Bowles returned to America the latter part of August. They are now on the West Coast, and will visit Friends and Meetings across America.

* * * *

Robert and Lyra Dann, and Dorothy, have arrived in America, after an extended pilgrimage in Australia and New Zealand on behalf of the Friends World Committee.

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Richard P. Newby, who has been serving his first pastorate at Pleasant Plain, Iowa, has accepted the call to the pastorate at Minneapolis, Minnesota. His address will be 111 West 45th Street.

* * * *

Harry A. Wellons, who has served several years with the Jamaica Friends Schools has resigned to accept a business position in lower Virginia. He will move with his family to the States as soon as the Board can release him.

* * * *

David and Catherine Bruner, who have accepted responsibility for several book reviews in THE AMERICAN FRIEND, will move to California soon. David Bruner becomes associate professor of sociology in the College of the Pacific, Stockton, California.

* * * *

As Walter and Elizabeth Wilson left Minneapolis Meeting, a farewell reception was tendered them. Their service for the Meeting, where Walter Wilson served as pastor, has been greatly appreciated. They go now for an extended rest and visit with daughter and family, Doctor and Mrs. A. E. Nuiquist, 32 Cliff Street, Burlington, Vermont.

* * * *

James R. Furbay has resigned from membership on the Board on Christian Education of the Five Years Meeting on which he served as chairman of the department on Adult Education. His resignation comes as he moves into the work of the Board on Publications in the Central Offices. His family moved to Richmond at the end of July.

* * * *

Mary Lane Charles has gone to France under the American Friends Service Committee. She is well equipped for this service, having lived as a child for two years in Paris and later teaching in the University of Paris. She will spend the summer in France and return to her teaching position in Western College, Oxford, Ohio, this fall.

* * * *

Robert E. Cope has accepted the call of Des Moines Friends and will start his new pastoral duties September 1. He formerly served as minister of New

Castle, Indiana, Friends Meeting and later with University Friends Meeting at Wichita, Kansas. During the past year he has been a field representative and a teacher in Wilmington College.

* * * *

The New York Friends Fellowship Annual Conference will be held August 29-31, at Camp Talcott, Huguenot, New York, near Port Jervis. Speakers are J. Barnard Walton, Stephen L. Angell, Jr., and T. Canby Jones. There will be discussion groups and recreation. The cost is \$10.50. Registrations should be sent to Ruth Taber, 84 Court Street, Brooklyn 2, New York.

* * * *

Marie Ferguson of Wichita, Kansas, returns to her home community to be director of Religious Education in University Friends Meeting. She was graduated last Spring from Hartford Theological Seminary. Rita Stogsdill, a member of the Meeting, has given several years of very gratifying service in this department. She now retires from it.

* * * *

The departure of Howard and Gertrude Kershner for Europe has been delayed until early September in order to give Howard time to make a flying visit to the capitols of Central and South America in the interest of the International Children's Emergency Fund of the United Nations. Weather permitting, he was scheduled to leave by plane for South America from Washington, Tuesday, July 29.

BOOKS FOR GROWTH

To use with Christian Education Theme

In Search of Maturity.....\$2.75

By Kunkel
Scribners
Religious Psychology

Bringing Up Ourselves.....\$1.50

By Helen Hogue
Scribners

A Man In Christ.....\$2.50

By James S. Stewart
Harpers

The Modern Parent and the

Teaching Church.....\$2.50
By Wesner Fallaw
The Macmillan Co.

The Luminous Trail.....\$2.00

By Rufus M. Jones
The Macmillan Co.

The Home and

Christian Living.....\$.75
By Hayward
The Westminster Press

The Curriculum Guide for

the Local Church.....\$1.00
International Council of Religious Education

Lloyd Bailey has joined the staff of the Friends Committee on National Legislation in Washington, D. C. He is a graduate of Barnesville Friends Boarding School and Wilmington College. He also holds his LL.B. degree in law from Temple University. He is a member of Ohio Yearly Meeting (Conservative). His wife was Mary Margaret Binford of North Carolina. He will be coming your way eventually on behalf of the F.C.N.L. Give him a welcome!

ATTENTION FRIENDS!

The new printing of *Faith and Practice* (Discipline) is now ready for you. Order at fifty cents each from The Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

* * * *

Additional issues of Young Friends Conference numbers of THE AMERICAN FRIEND may be secured at ten cents each, by writing to 101 South 8th Street, Richmond, Indiana. Secure these for distribution in your Meetings and for other conferences of Young Friends.

BIRTHS

BARRETT — To Hugh E. and Bertha Whitson Barrett on April 1, a son, Jay Elliott Barrett, in Kirksville, Missouri.

HOOVER — To Herbert and Eleanor Tatum Hoover, a daughter, Rebecca Elizabeth, July 24, at Oskaloosa, Iowa.

MELLOR—To James A. and Ruth H. Mellor of Methuen, Massachusetts, a son, John James, on July 29. The parents are members of Lawrence Monthly Meeting.

MARRIAGES

MINTHORNE-HAWORTH — Mildred E. Haworth, daughter of Mr. and Mrs. Raymond W. Haworth of Starr, Idaho, to Roger M. Minthorne, son of Mr. and Mrs. Leonard L. Minthorne of New York, at the Starr Friends Church on July 17.

ROWLEY-MARTIN — Alice Genevieve Martin, daughter of John and May Hawk Martin, to Fred C. Rowley, Pastor of First Methodist Church of Churidan, Iowa, on July 27, at the New Providence Friends Church. The repeating of vows according to Friends custom was combined with parts of the Methodist marriage services with Rev. Claude Cooper of Boone and Rev. J. Paul Hadley officiating.

DEATHS

BATTY—Emily Bake Batty on July 28, aged eighty years, at Methuen, Massachusetts. She was a faithful member of Lawrence Meeting and for many years taught in the Sabbath school. Surviving are her husband, three daughters, six grandchildren and five great grandchildren. Dr. Arba Marsh of Lawrence, Massachusetts, and Herbert B. Wood of Wilmington, Delaware, were in charge of the services. Burial was in Bellevue Cemetery, Lawrence, Massachusetts.

CONRAD—Reginald Glazier Conrad, son of Jerome H. and Martha Glazier Conrad, on July 2, 1947, at the age of fifty-eight years. His wife, Lennie, and son, Joseph, and one sister survive. Services were held from his church at New Providence, Iowa, with J. Paul Hadley in charge.

HAWKES—George W. Hawkes on July 11, aged sixty-five years. He was the son of Winslow and Lucy Nichols Hawkes of Windham, Maine. He was educated in Windham and Hallowell, Maine, and Wichita, Kansas. He was a birthright Friend and for almost half a century a member of Oak Street, Meeting, Portland, Maine. He is survived by his wife, Edna Hadlock Hawkes, a daughter, Clara Hawkes, Minott; and two sons, George W. Hawkes, Jr., and Ernest W. Hawkes. Burial was in Forest Avenue Friends Cemetery.

HOWLAND—Blanche R. Howland, on June 20th, in Brookline, Massachusetts, at the age of seventy-five years. A birthright member of New Bedford Monthly Meeting, she later transferred her membership to Boston Monthly Meeting, now known as Friends Meeting at Cambridge. She frequently served her Meeting as an Elder and served also for several years as New England Secretary for the American Friends Service Committee as well as secretary of the Monthly Meeting.

SHELTON—John H. Shelton, son of Henry and Permelia Shelton, on June 11, 1947, at the age of seventy-seven years. He leaves his wife, Alida, two daughters and a son. Services were held at his church in New Providence, Iowa, with J. Paul Hadley in charge.

WHITE—Josiah White on June 1, at Belvidere, North Carolina, aged eighty-four years. He was the son of David and Isabella Wilson White. He was an active and a life-long member of the Piney Woods Friends. Surviving are the widow, Ellen B. White, and three children, Mary W. Wiggins, Margaret S. White and David J. White. Services were conducted with Bertha S. White, John C. Trivette and Howard W. Cope officiating.

HAYDEN'S WHEAT GERM is available again. Quakers who want to quicken their step can secure 3 packages for \$1.00 postpaid (\$1.15 west of Mississippi and in Florida). Mail check to Perry Hayden, President Dynamic Kernels Foundation, Dept. A. F., Tecumseh, Michigan.

LOCAL MEETING DIRECTORY

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor, 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN

Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7966.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3887.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacrament" get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:00 p.m. supper) every first Friday. Larry Miller, secretary, 5748 Kimbark Ave., Butterfield 9384.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue. Phone Gl 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:00 to 11:00.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Ballimore Ave., Phone Jal556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meet-

THE AMERICAN FRIEND

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

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Richmond, Indiana

ing for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2950.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavor and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

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BUCK HILL FALLS

We had the pleasure of entertaining recently a prominent member of the Five Years' Meeting. He had enjoyed his stay at Buck Hill. He was also on the Board of THE AMERICAN FRIEND. On his return home, he wrote suggesting that there were undoubtedly others from the Central West who would find the Pocono Mountains of Pennsylvania a happy stopping place, when coming east, or a congenial centre for vacational rest and recreation. This preliminary announcement is the result of his advice.

The Settlement at Buck Hill was founded in 1901 for "Friends and Friendly People." It has grown until it is a community of 178 cottages, a central Inn accommodating about 400 guests, surrounded by an estate of over 5,000 acres of mountains, woods, and streams. Its elevation is from 1300 to 2000 feet, high enough for a stimulating change but not too high for comfort.

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Booklets, rate sheet, and information on request. At this season of the year, intending guests should write in advance.

THE INN
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WANTED

A woman supervisor for the dining room and cafeteria at Earlham College. Should be someone either with training in home economics or experience of equivalent value. A good opening into this field of work. Respond to Harold Cope, Earlham College, Richmond, Indiana.

INFORMATION WANTED

On the descendants of Johann or Jost Buecher, emigrating from Wiesbaden or Katzen—Ellenbogen Nassau. Please answer to Helen H. Brown, Foreign Service Section, American Friends Service Committee, Philadelphia 7, Pennsylvania.

FARM FOR SALE

The A. H. Frazer 115½ acre farm—one and a half miles north of Penn College, Oskaloosa, Iowa. Write Box 11, AMERICAN FRIEND.

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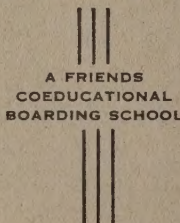
The ultimate end of education is well trained minds and dedicated spirits. Growth toward such an objective depends in large measure upon environment, and presupposes homes and schools where there is a stimulating intellectual atmosphere and a spiritual frame of reference for all of life's activities.

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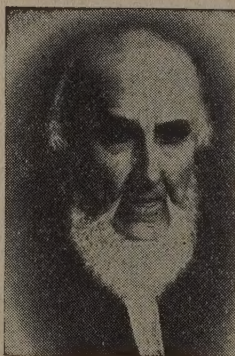


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